

A

E. 11. 3⁷

S E R M O N

Preached in the

Cathedral Church

O F

N O R W I C H.

A T T H E



Mayor's Guild,

J U N E xx. 1693.

By J O H N J E F F E R T, M. A.

Minister of S. Peter's of Mancroft in Norwich.

L O N D O N;

Printed for James Adamson, at the Angel
and Crown in S. Paul's Church-Yard. 1693.

Imprimatur,

Septemb. 8.
1693.

GEO. ROYSE.

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SERMON

Preached in the

Cathedral Church

OF

NORWICH

AT THE

Mayor's Guild.

936:90

1893

JOHN JEFFERY, M.A.
Minister of St. Peter's Church in Norwich.

LONDON:

Printed for James Hamilton, at the Angel
and Crown in St. Paul's Church-yard, 1893.

To the Right Worshipful
Robert Cooke Esq;
MAYOR

OF
The City of Norwich.

SIR,
Justice is so necessary to Society,
and so essential to Religion,
that none can be Safe in this
World, or Happy in the next,

The Epistle Dedicatory.

farther than it prevails in their Hearts
and Lives.

The Dignity and Fitness of the
Subject was that which induced
me to chuse it for the Occasi-
on; And the same Reason (I
believe) made you desire the
Sermon might be printed for your
Use.

And as nothing is more agree-
able to the Office of a Magistrate,
or to the Duty of a Christian than
Justice, so I do most heartily re-
commend this great Truth to the
serious Consideration of all; and
particularly of your self: Adding
my Prayers unto God for you;
That he would endow you with
all

The Epistle Dedicatory.

all those Gifts , that are necessary
for your Office , and make you
faithful in it ; which is the most
proper Expression of my Regards
to you, who am,

Your

Humble Servant,

JOHN JEFFERY.

2 Chron.

The Epistle Dedicatory.

all those Gifts, that are necessary
for your Office, and make you
faithful in it; which is the most
proper Expression of my Regards
to you, who am,

Yours

Humble Servant,

JOHN JEFFERY

Chronic

2 Chron. xix. 5, 6, 7.

And he set Judges in the Land, throughout all the fenced cities of Judah, city by city. And said to the Judges, Take heed what ye do; for ye judge not for man but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of Gifts.

TH E Matters of Government and the kinds of Governours, are *Military, Civil, and Ecclesiastical*: And the Supreme Powers are supreme in all these Cases.

Accordingly we find in the History of *Jehoshaphat* (which is contained in Chap. 17, 18, 19, 20. of this Book) how he placed subordinate Governours, of every kind, throughout his whole Kingdom. There were *Garrisons* in all those Cities, which could be fortified: For it was a Time of War, c. 17. 11. There were also *Civil Magistrates*, in the same Cities, as in the Text. There were also *Ecclesiastical Rulers*,

B

which

which are particularly mentioned concerning *Jerusalem*, v. 8. *He set Levites and Priests*: And the chief Ecclesiastical Governour there was *Amariah*, v. 11.

(a) Letters
of Farther
Paul, Let. 123

The *King* himself was supreme; and in him all the Powers (Military, Civil and Ecclesiastical) did concenter. So it was among the Gentiles and among the Jews: And there is a Necessity it should be so; for there cannot be two Supremacies in one Nation (a).

But the Text and the occasion confine my Discourse to the *Subordinate Civil Magistrates*, which the King placed in every City: And these are called *Judges*.

The Word *Judges* is not used so strictly in the Scriptures, as in our Nation: For there it signifieth at large, a *Governour*; and sometimes the supreme Governour. *Moses*, in his Time, was undoubtedly such; and *S. Stephen*, recounting the History of him, noteth, That the injurious *Hebrew* said unto *Moses*, *Who made thee a Ruler and a Judge over us* (b)? and in *Exodus* it is, *Who made thee a Prince and a Judge* (c)? Where *Ruler* or *Prince* and *Judge* are Words of the same import: and *S. Stephen* useth the same Words that the *LXX* do, viz. (d) *Ex. 2. 14.* ἀρχὸν καὶ δικαστὴν (d). Nor was the Word *Δικαστὴς* unknown in this Signification among the Gentiles any more than among the Jews.

(d) *Ex. 2. 14.*
and *Acts 7. 27.*
35.

Among the *Jews*, all the Supreme Governours, from *Moses* and *Joshua* to the Kings, were called *Judges*; and they had such a Power as the *Dictators* had among the *Romans*, and did such Offices for the *Jews*, as the *Heroes* (*Hercules* and *Theseus* (d) and others) did for the *Gentiles*, viz. delivering them from Violence and Oppression.

(d) *v. Plutarc.*
in vita These.

I need not enquire further into the *Form* of the Jewish Government at that Time : Or state how far it was, in ordinary *Aristocratical*, with respect to the *Sanedrim* (f) : or *Theocratical* with respect to God (g), or *Monarchical*, with respect to the Judges (h) : or, how it was mixed of all these. 'Tis sufficient for my present Purpose, that by *Judges*, in Scripture, are meant, at large, *Civil Magistrates* : That the Supreme Governour is sometime so called ; and that the Subordinate are so called in the *Text* ; so that the meaning of it is this, That King *Jehoshaphat* set *Civil Magistrates* in every City, and that each City had a Chief, *Civil Magistrate* of its own : And that the King charged them to govern righteously in their several Places.

(f) Exod. 18. 24. &c.

(g) 1 Sam. 8. 7. and 12. 12.

(h) Judg.

In the Words we have,

- I. *The Appointment of Civil Magistrates in every City, by the King.*
 - II. *The Charge which the King gave unto them concerning their Office.*
- I. *The Appointment of Civil Magistrates in every City, by the King, Jehoshaphat set judges in the land, throughout all the fenced cities of Judah, city by city.*

We have in the Old Testament the History of the Jewish Nation : And that from the first original and fundamental establishment thereof ; so that we know, not only, what manner the Supreme and Subordinate Magistrates did succeed in after-Times, but also how they were constituted at the beginning.

And as for the Subordinate Magistrates, we find that they were at the first chosen by *Moses*, the Supreme, and that his Choice was approved by God, At their coming out of *Egypt*, *Moses* was the only Governour, and *Jethro* observing the intolerable Encumbrance, gave him counsel, To provide, out of all the people, able men, such as feared God, men of truth, hating covetousness, and to place such, over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. And let them (says he) judge the people at all seasons: And it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge. So it shall be easier for thy self, and they shall bear the burden with thee. If thou shalt do this, and God command thee so, then thou shalt be able to endure; and all the people shall go unto their place in

(i) Exod. 18.
13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

This Counsel *Moses* followed, chusing Subordinate Governours under him; and chusing such Men as were fit to be Governours. The History of this *Moses* recounts in his last Speech to the People

(1) Deut. 1. (k): And the Qualifications of those Men were much the same that *Aristotle* says must be in Governours. He that is to govern (says the Philosopher) must have, 1. Love to the People, whom he is to govern. 2. Power sufficient for his Office. And,

(1) Arist. Pol. 3. Vertue or Honesty and Justice (l): Sufficiency is a necessary Qualification in one who is to govern, and that Sufficiency consisteth in Wisdom, Justice and Power.

The reason for this is, because the Administration of Government is a Work of great Difficulty, and of great Consequence: And because those who do govern are a Pattern to those who are governed.

Gover-

Governours are publick Persons, and cannot lead private Lives: And therefore they ought so to live, that they may be exemplary. *Themistocles* did so, when he came unto the Government, he laid aside those Liberties that he took before, and behaved himself in all things with a special Severity (m). (m) Plutarch.

And great Reason there was why he should do so; for the *People* do narrowly observe, not only the publick Justice, but also the common Conversation of the *Magistrate*: insomuch that small Things were objected against *Pompey* the Great. The grave Philosopher observes, That as a little Wen or Wart in the Face is more troublesome than far greater Irregularities and Mutilations in other Parts of the Body; so small Faults in the Life of a Magistrate, are accounted great ones, through the Opinion, which Mankind have, that Governours are extraordinary Persons, and such as ought to be free from all Error and Fault (n). (n) Plutarch. de Reip. ger. precept.

Livius Drusus was sensible of this; and when, after he was made *Tribune*, a Carpenter offered him, for five Talents, to alter all those Places in his House, through which it could be inspected by his Neighbours: The *Tribune* answered, That he would give him ten Talents, if he would contrive to lay his House so open that all the Citizens might see how he lived. *Plutarch* notes, That he was a sober and vertuous Man: But adds, That there was no need his House should be so open, the Citizens would know how he lived, without that Advantage (o). (o) Plut. Reip. gerend. precept.

Because therefore the Interest of great Multitudes dependeth upon the Vertue of Governours; and because the Lives of many will be formed by their Example, it is necessary that Governours should be strictly Vertuous.

(p) *Arist. Pol.*
l. 2.
(q) *Plutarch.*
Reip. ger.
praecept.

'Tis necessary that Magistrates should be qualified for their Office, and 'tis necessary that there should be *many* subordinate Magistrates; for if one Man were sufficient for several Offices, yet it were not safe for him to undertake them (p), but according to *Plutarch's* Similitude (q), as the *Hand* being divided into Fingers, is not thereby made the more impotent, but is a more compleat and artificial Instrument for the use of Man; so dividing the Parts of Government among *many* is most Advantageous for the Society. So *Moses* did here, and so it has been in all Nations; and what the Nature of things did require, the Law of God does approve: For in the Institution of the *Sanedrim* (r), we find that *Moses* chose Seventy Elders, by the Order of God; and God put the Spirit of Government upon those whom *Moses* had chosen, as he promised.

(r) *Numb. 11.*
16, 17.

Thus it was at the first erecting of the *Jewish Polity*, and the same was observed afterward; for in the Days of *Jehoshaphat*, we see he appointed subordinate Governours (as *Moses* had done at first) *He set Judges in the land, throughout all the fenced cities of Judah, city by city.*

(s) 1 *Pet. 2.*
13, 14.

Agreeably the *Apostle* says (s), *Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the King as supreme, or unto Governours, as unto them that are sent by him.* Subordinate Governours derive their Power from the Supreme, and are accountable to him. Subordinate Governours are to obey as well as to govern: And they are directed in their Government by their Obedience. It is an old Saying, That *he who would govern well, must first obey* (s). And *Aristotle* quotes it as a Saying in his Time, received by common and long Consent. But Subordinate and

*Αὐτὸν δὲ
καὶ τὴν
τοῦ ἀρχι-
αἰ (φ. 257)
πρωτοῦ. Αἰσθ.
Pol. l. 7. sect.
58.*

Tem.

Temporary Governours have this special Advantage for governing well, That they have obeyed before, that they must obey again, those who are in the same Places they hold, and they do obey, all the Time, those who are Supreme.

Government is necessary to Society, and Subordination is necessary to Government: For as no Society can subsist without Government, so no Government can subsist without Subordination. And this unavoidable Necessity is a publick Benefit; for as those who govern take care of the publick Interest, so it is expedient there should be those to whom they should give an account ^(u): And so it is in all Subordinate Governours.

^(u) *Arist. Pol.*
l. 6. § 40. l. 3.
§. 53. &c. &c.
l. 2. p. 134, 153
126, & l. 3.
§. 30. *Dan.*
6. 1, 2. and
1 *Sam.* 12.
1, &c.

Thus we see, That particular subordinate Magistrates are necessary: That Vertue is a necessary Qualification in Magistrates: That the *Law* is the Rule ^(x): And, that the Supreme is the Judge of their Administration. Hitherto we have seen the Appointment of Subordinate Magistrates, by the King.

^(x) *ἡ ἀρχὴ τοῦ νόμου ἐστὶν ὁ θεὸς*
μ. & ἀρχὴ τοῦ νόμου
π. Arist. Pol.
l. 1. c. 6.

II. We have the Charge which the King gave unto those whom he had appointed Subordinate Magistrates:

The Charge was given by a *Religious King*: And so there is Power ^(y), and so there is Equity in it.

But herein I am to consider.

I. The matter of the *Admonition*, which is contained in the Charge or Speech of the King: and that Admonition is short and Comprehensive, *Take heed what ye do, and Take heed, and do it.*

2. The

^(y) *Ecc. 8. 2.*

Power, they can do what they ought, and by their *Conscience and Honour*, they are prevailed with to *do right*, as by *Law* they are bound, and as by their *Power* they are enabled.

No other consideration whatsoever ought to prevail with Magistrates, but that of *Right*; and because many other things will put in with them, they must take heed what they do. Men are influenced by *others*, and by *themselves*, and the Magistrates must needs be *Men* who are liable to those influences. A Man may be influenced by *others*, i. e. by his Friends, or by his Enemies, and a Man may be influenced by *himself*, i. e. by his Temper, and by his Passions (*viz.* of Love, Desire, and Joy, or Hatred, Anger, and Sadness.) *For the same thing, hath not the same appearance to him who Loves, and to him who Hates; to him who is Angry, and to him who is not Angry.* (d) The methods of Allurement, and Terror, are innumerable; and the subtilties of them are unsearchable: and therefore a Man who is to *do right*, had need take heed what he does; the representations made by our Affections are deceitful, and the insinuations of them are imperceptible: so that a Man had need take heed of Himself, as well as of others. A Magistrate is to remember that he is strictly observed, and that those who observe him, are not under the influences which he is under.

(d) *Arist. Rhet. L. 2. C. 1. §. 3.*

He that acteth in a Political Capacity, must inform himself certainly what is *Right*, and must be tenacious of his Purpose to *do nothing* but what is *right*. He must be free from all Ambition and Anger, and must maintain a full Assurance of Mind; and not yield to Enemies, or to Difficulties. *Ye shall not respect Persons in judgment, but ye shall hear*

- hear the small as well as the great, ye shall not be afraid of the face of man. (e). He that saith unto the wicked, thou art righteous, him shall the people curse, nations shall abhor him. But to them that rebuke him, shall be delight, and a good blessing shall come upon him. These things also belong to the wise: It is not good to have respect of Persons in judgment (f). Ye shall do no unrighteousness in judgment: Thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour (g). And as Neglect of the Poor must not pervert Justice, so neither must Compassion to them do it. Neither shalt thou countenance a poor man in his cause (h). In short, the Merits of the Cause, and not the Quality of the Person, must be considered; for Justice is Sacred and inflexible. A Magistrate must have no Friendships or Enmities, to the Prejudice of Equity: But he must have the same Regard to all good Men, and must put the same Restraint upon all those who are Bad. He is to be for the Punishment of evil-doers, and for the praise of them that do well (i). And whosoever is resolved to do right, must take heed what he does; because most Cases are made intricate by the Litigants, and without great Caution, there can be no certain Justice. King Jehoshaphat knew this well: He knew what Temptations a Magistrate is under, to do Injustice; and how difficult 'tis for him to do Justice: And he warned the Magistrates accordingly, Take heed what ye do.

This is the *Admonition* which was given unto Subordinate Magistrates, by the King.

2. The *Reasons* for that Admonition are strong and irresistible : No Man who considers them, can be insensible.

Magistrates must take heed what they do.

1. Because they govern for God, by whom they are entrusted, and to whom they are accountable.

2. Because that God, for whom they govern, is *present* with them, and an Observer of them in their Administration of Justice.

3. Because that God, who observes what their Administration of Justice is, is himself *most Just* and Righteous.

These are the Arguments which King *Jehoshaphat* makes use of, in his Speech to Inferior Magistrates. He might have said to them, Ye have received your Power from *me* : I will have an Eye over you, and inform my self certainly what you do : You shall find *me* inflexibly *Just*, to punish all who are unjust, and especially those Magistrates who are unjust. He might have used these Arguments : And the matter of them had been true and important. But he did suggest what was less obvi-ous, yet more considerable, *viz.* That they acted for God : That God was *present* with them : That God is *Just*, whose Ministers of Justice they are. I shall lay before you the Arguments of King *Jehoshaphat* : And the

1st. Argument is, That Magistrates must *take heed what they do, and do right*, because they govern for God; from whom they receive their Power, and to whom they are accountable for the Use of it.

Subordinate Magistrates do *not immediately* receive their Power *from God*, but from the King, as Supreme: And they are not accountable to God *only*, but to their Superiors. But he was a King who told them, *Ye judge not for men, but for the Lord*. And Moses said, *The judgment is God's*. Justice (or doing Right to every Man) is a Divine Virtue: And the Administration of Justice (or the helping Men to Right, who suffer Wrong) is a Divine Power. God is the supreme and universal Governour of the World: And is called, *The judge of*

- (k) Gen. 18. *the whole earth* (k). Governours are the Vice-gerents of God, and they have his Name: *I have said*
 25. *ye are Gods* (l). And our Saviour argues from thence, that they are warrantably called Gods, who
 (m) Joh. 10. have received Power from God (m). And S. Paul
 34. says, *There is no power but of God: The powers that be, are ordained of God* (n), are placed in that order they are by God himself.

And as they are appointed by God, so they *act for him*: They *judge for the Lord; not for man, but for the Lord*. Subordinate Magistrates do represent the Supreme, and judge for him: But it was the Wisdom and Piety of a King, to tell them, There was *more than so* in their Office; for they executed it *for God*, and not for him, *i. e. not so much* for him, as for God. The Supremacy and the Subordination are both the Appointment of God, and *all* Governours are God's Ministers.

If therefore it be a good Argument to perswade Subordinate Magistrates, *To take heed what they do*, because they *represent the King*, and act for him, it is a much stronger Argument, that Magistrates represent God, and act for God. The Administration of Justice is God's Work: And those who administer Justice, do judge for God. The *doing Right* unto all is what belongs unto God: And the Magistrates are, in this, the *Ministers of God to us for good* (o). (o) Rom. 13. 4

There is an Honour put upon all Magistrates, by the *Trust* which God reposes in them: And they are, by their Character, obliged to take care of *Justice*, which is the Interest of God in the World.

2. Magistrates must *take heed what they do*, because that God, for whom they govern, is *present* with them, and an Observer of them in their Administration of Justice: *God standeth in the congregation of the mighty, he judgeth among the Gods* (p); (p) Psal. 82. 1. upon which Consideration the Psalmist exhorts them unto Justice. *How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy, deliver the poor and needy, rid them out of the Hand of the wicked* (q). (q) v. 2, 3, 4.

Hesiod says the same Truth, and makes use of it to the same purpose; O ye Kings (says he) *remember justice, for God is present among men, and observes how men tear one another in pieces, by injustice, without regarding God. The most high God has three thousand divine spirits, who walk about the earth concealed in darkness (the guardians of mankind) observing the actions of men and the Administrations of justice.*

Justice

Justice (says the Poet) *is a Virgin born of God, and had in the greatest Reverence, by all that abide in Heaven; and whenever she suffers an Injury, she complains unto her Father* (r) (so I translate, with some accommodation of the Poet's Sense, to the Christians Style) upon which he exhorts those who govern, to do justice, because God sees all that is done: *The Eye of God sees, and the Heart of God considers all things* (s).

(r) Hesiod.
oper. & dies,
v. 246, &c.

(s) Παύτα
ἰδὺν Διὶ
ὁφθαλμοῖς
καὶ τὰ νοῦν
Ἡσίοδ.
Hesiod.

If a Subordinate Magistrate were to execute his Office in the presence of the King, he would surely take heed what he did, that he might do right. But we are sure that every Magistrate executes his Office, in the Presence of God, who is Lord of Lords and King of Kings. Ζεὺς δὲ ὁσων βασιλεὺς (t); which we may translate by warranty of the 82d. Psalm, *Jehovah is the King of Gods: Or, the Lord is God of Gods* (u).

(t) Hesiod.
gen. descr. v.
886.

(u) Deut. 10.
17.

King Solomon speaking concerning the Administration of Justice, says, *If thou seest the oppression of the poor, and the violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth; and there be higher than they* (x): This reacheth not only to the Subordinate, but also to the Supreme, for verily the Lord is God over all, and judgeth in the Earth: All the Judgments of Men shall be judged over again; and God, who is to do this, sitteth in the Judgment with them. This God is invisible, but he is present: And that Consideration is most powerful to persuade Men to do right

(x) Eccl. 5.8.

3. Magistrates must take heed what they do, because that God, who observes all the Administrations of Justice, is himself most just: A God of truth

truth and without iniquity, just and right is he (y). Far be it from God that he should do wickedness, and from the Almighty, that he should commit iniquity. For the works of a man shall he render unto him, and cause every man to find according to his ways (z). (y) Deut. 32.4 (z) Job 34: 10, 11.

The Punishment of unjust Men is a Vindication of the Just God, and demonstrates his Providence and his Equity. The Poet represents himself uncertain whether the Interests of Men, and the Affairs of the World were governed by a Divine Providence or blind Chance: When he considered the Order, Magnificence and Stability of Nature, he inclined to believe God the Author of all things: But when he considered the Adversity of the Righteous, and the Prosperity of the Wicked, he began to question it: But when one who was exceedingly wicked, was also remarkably punished, that Event vindicated the Honour of God, and settled his Opinion of Providence (a). That God is just is manifest from his Nature, and from his Dealings: And because wicked Men will not fear his Justice they perish by it: their Miseries and his Vengeance prove the Divine Justice sensibly to themselves and others; and happy they who timely consider and repent, so as to imitate God, who is the Judge of all the Earth, and does right.

Did a Subordinate Magistrate know, that the King (whom he represents) was a Just Man, he would not dare, in his Presence, to do an unjust Act; for Injustice, with that Circumstance, would be unspeakable Insolence: But for any to do what is unjust in the Presence of God, is greater Profaneness.

(a) Psal. 73. Seneca
de Provid. Abstulit tunc ran-
dem Rufini pœna tumultum, absol-
vinque deas. Jam non ad cul-
minis rerum injustos crevisse que-
ror. Tolluntur in altum, ut lapsa
graviore ruant. — Claud.
in Ruf. l. 1.

ness. Upon this Consideration it is a piercing Question, *Do ye indeed speak Righteousness, O Congregation ! do ye judge uprightly, O ye Sons of Men (b) ?* Those who administer Justice for a just God, must be sure to do it justly, for God will not endure that his Name and his Authority should be profaned by Injustice.

Thus I have shewn you what *Arguments* King *Jehoshaphat* used to perswade those Subordinate Magistrates, which he placed in the several Cities, *To do right*; and he did thus admonish and perswade those whom we have no ground to believe he suspected; for if he had suspected them, 'tis likely he would not have made them Magistrates.

I have hitherto explained the *Royal Speech* of *Jehoshaphat* to his Subordinate Magistrates, and so I may say, you have heard the *Word of a King*; but that is not all, for the Word you have heard is greater than that of a King, 'tis the *Word of God*. This Word I shall once more repeat, and then proceed to *Application*, *Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you, take heed and do it: For there is no iniquity with the Lord your God, nor respect of persons, nor taking of Gifts.*

The *Application* shall be Advice to all Publick Persons.

I. To maintain in their Hearts, a great *Veneration* of the Divine Justice: And,

II. To

II. To *Pray* unto God to enable them (in their Capacities) to *imitate* that Justice.

I. Let all Publick Persons maintain in their Hearts a great *Veneration* of Divine Justice. Let the Fear of the Lord be upon you, take heed and do it: For there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

Justice is *doing Right* unto Men: And that doing Right is *doing Benefit*; and those who do it, are *Benefactors* (c). But as Men are united in (c) Luke 22. Society, so the Personal Rights of Men are re- 25. trenched, that the Publick Rights may be established: And every one gains more Advantage from Society than he parts with for it (d). Besides, Benefit is to be conferred, and Right is to be done unto one Man, in such sort, that Benefit may be conferred, and Right done to all others (e). Justice is therefore *doing Right* and Kindness to all; and there is a great Wisdom necessary for the adjusting those Rights, and a great Power necessary for the maintain- ing them.

(d) Ex quo leges moreque constitui, tum juris æqua descriptio, seriatque vivendi disciplina, per quas bene beateque vivitur, quas res & mansuetudo

secuta, & verecundia est: Effelluntque ut esset vita munior, atque ut dando, & accipiendo, mutandisque facultatibus, & commodis, nulla re egeremus. Tull. Offic. l. 2.

(e) καὶ ὁ νόμος συνδίδωκε, & (καὶ δὲ τὸ ἐπὶ ἀνθρώπων ὁ νόμος) ἐγγυνοῖς ἀλλήλοις τὸν δικαίον. Arist. Pol. l. 3. c. 9. Communis Reipublicæ Sponsio.

For this, the Justice of God is *venerable*, because there is no Partiality or Respect of Persons with him : But he is equally Just and Good unto all, and his tender Mercies are over all his Works. He employs the greatest Wisdom and Power, to maintain Right : And as the Rights of Men are originally from God, so they are defended by him. The Laws of God oblige every one to do Right to every one, as he himself does : And as the Dispensations of his Providence, are Exercises of his *Dominion*, so by them, God defends the Rights of Men. And most certain it is, that no Man can do Wrong, but he shall suffer Punishment : Vengeance belongs unto God, and he will repay it. God does not, perhaps, avenge so soon as we desire ; or in such manner as we desire, because God's Wisdom and Justice are more perfect than ours : But as the Justice of God is manifested by his Laws, and by his Judgments, so that manifestation of his Justice is the Assurance of our Right and Welfare.

This Justice of God we ought to have in the greatest *Veneration*, by which he protects the Rights of the Innocent, and punishes the Injuriousness of the Wicked. All that good, which any of us enjoy, not only comes from God, but is secured to us, by him : And that we are not deprived (by the Injustice of others) of any thing we value, is owing unto the Justice of God. 'Tis not by our own Wisdom, Power and Friends (whatever we may think) that we either obtain or keep what is commodious, or necessary for us : But we
 should

should lose it through the greater Subtilty and Power of others, if it were not for God (f). (f) — *πῶς ἂν ἴσμεν ὅτι οὐκ ἔστιν ἄλλος θεὸς ὡς οὗτος.* Hom. Odyss. 3.

A Man who well considers the World, must be convinced of this, and he who is convinced of it, must adore the Justice of God. And may every one so consider this, as to be possessed with the greatest Veneration of that Justice: For by such a Perswasion a Man shall honour God, and enjoy himself: Whereas he who ascribes all to his own Wisdom and Power, must needs be forgetful of God, and disordered in his Mind: And either be vainly conceited of his own Abilities, or extreamly fearful of others. Nor can a Man possess his Soul long in Tranquility, through the Delusions of his Pride: Since God in Justice may let loose the Malice of others against him, and convince him of his Insufficiency, by bringing him to Shame. 'Tis indeed through the interposing of the Justice of God, (who does Right to every Man) that any Man does enjoy what he has a Right to, and most adorable is that Justice which maintains Right among Men, where so many employ all their Power to do Wrong. The Divine Justice does not effectually hinder all Men, from doing any Wrong: But it does hinder very much Wrong which would be done: And it also helps them to Right who suffer Wrong. This Consideration is apt to create a great *Veneration* of God in us, and ought to be much thought upon. for that Purpose.

But as this is a proper Subject for the Meditation of all Men, so especially for the Meditation of those, who have any Share in the Govern-

ment of Men. Such are (in a peculiar Sense) the *Ministers of God*: They are the Instruments that God uses (in a special manner) for *doing Right* to Men.

Those who are Governours, ought to reverence *Government*, as a Divine Expedient, for the *doing of Right*: And those who rule over others are to look upon their Office, as entirely for that End. And a Magistrate, who reverenceth *Justice*, as that for which God is adorable, must needs count Justice a Duty, for

(g) *Omni igitur ratione colenda
& reuolenda Iustitia est, tum ipsa
per se (nam aliter iustitia non
esset) tum propter amplificationem
honoris & gloria,* Tull. Off.
1. 2.

which *Man* is truly Honourable (g). The Honour of Magistracy, is indeed, its subserviency to Justice: And so venerable is Justice, that to minister to it, in any degree, is

honourable.

I need not say, That *Punishments* are not the first or chief; much less the only part of Justice: For they are only accidentally necessary, through the Violations of Justice. Justice is *doing Right* and *maintaining Right*: 'Tis employing Wisdom and Power to *constrain* those to do Right who are unwilling; and to *bind* them from doing Wrong who are disposed to it (as most are, through Malice or Partiality) (h).

(b) *Arist. Pol.*
1. 6. c. 8.

Now as no Man can be any further Happy or Safe than he can enjoy those Rights that God has given him, so no Man can keep those Rights that he may enjoy them, without God. To God's just Government of the World, and to his constant interposing, for the Defence of Right, we owe all the Good that we enjoy.

This

This should cause us to *magnify* God, and to account it a most important Office, that those are put into, who are to govern any part of the World, under God, and to be his Instruments to defend the *Sacred Rights* of Men (i). This is a Contemplation fit for all Magistrates to entertain themselves with, every Day, in their Retirements: And so to possess their Souls with the greatest Veneration of Justice, as the Property and Similitude of God. In the just Governing of Men there is an Image of the Government of God; and by their Office Governours resemble God, and are subordinate to him. So far as their Administration of Government is just, 'tis doing the Work of God: And for this a Magistrate ought to Reverence his Office, and himself. And he (that being a Magistrate) does, for this only, reverence his Office and himself, will do what shall deserve and gain Reverence, *i e.* will do *Right* unto all, according to his Understanding and Power; and nothing can be more *Honourable* than such Justice; for, this *Justice* is the *Glo-*ry of God; and for it, God is adored by the whole World.

II. Let Magistrates *pray* daily unto God, *That* (in their Places, and according to their Offices) *as they rule over Men, they may be Just, Ruling in the Fear of God* (k). *That* (k) 2 Sam. 23. no Surprise or Mistake; no Passion or Partiality may hinder them from doing all *Right* to all Men.

Such

Such Petitions a Magistrate is to add unto his daily private Devotions : And as such Petitions (coming from a Soul, that unfeignedly desires to do right) are a good Sign : So (through God's Help) those Prayers will be a proper means to enable him to all necessary Justice. For, he who desires heartily, That he may govern for *God's Glory* (*i. e.* for the good of Men) shall not be destitute of *God's Grace*. But, as God rules for his own Glory (doing Good to Men) so God will assist those who beg his Assistance, that they may follow his Example.

And what I have said here, as Advice to *All*, who are Governours, in general ; I have said to *you Two* in particular.

To you, Sir, who are this Day to *Leave*, and to you, Sir, who are this Day to *take* the Place of the *Chief Magistrate* of this City.

You, Sir, that have had Experience of the Venerable Office, of *doing Right*, in your Capacity, to the Citizens of this City, may at leisure recollect your self; and *bless* God for it, when you remember he has given you the Heart to do impartial Justice : For *doing Justice* is a Divine Work.

And you, Sir, who do this Day enter upon this Office, let not the Day pass away without earnest *Prayer* unto God, That he would give you a Heart equal to your Power, of doing impartial Justice, to your Fellow - Citizens. So shall you reflect upon *your Year*, at the End of it, and at the End of your Life, with Satisfaction and Joy.

And

And for this Grace of Universal Justice, let
let us now pray.

*Grant, we beseech thee, Almighty God, That
the Words which we have heard this Day, with
our outward Ears, concerning the Venerable
Nature and absolute Necessity and great Advan-
tages of Justice, may be so grafted inwardly in
the Hearts of all Men, whose Duty it is to
do Right, and of all Governours, whose Of-
fice it is to maintain Right, That they may
bring forth in us all the proper Fruit of
Just and Good Living, to the Honour and
Praise of thy Name, through Jesus Christ
our Lord. Amen.*

F I N I S.

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